fiction which its self in Time upholds as real. The cosmic can only exist by dependence on the" supracosmic, Brahman in Time must have some significance for Brahman in timeless eternity; otherwise there could be no self and spirit in things and therefore no basis for the temporal existence.

But the universe is condemned as ultimately unreal because it is temporary and not eternal, a perishable form of being imposed on the Formless and Imperishable. This relation can be illustrated by the analogy of earth and the pot made out of earth: the pot and other forms so created perish and go back to the reality, earth, they are only evanescent forms; when they disappear there is left the formless and essential earth and nothing else. But this analogy can tell more convincingly the other way; for the pot is real by right of its being made out of the substance of earth which is real; it is not an illusion and, even when it is dissolved into the original earth, its past existence cannot be thought to have been unreal or an illusion. The relation is not that of an original reality and a phenomenal unreality,, but of an original,—or, if we go back from earth to the invisible substratum and constituent

ether,
an eternal and non-manifest,—to a
resultant and
dependent, a temporal and manifested
reality,
Moreover, the pot form is an eternal
possibility of
earth substance, or ethereal substance,
and while
the substance exists the form can always
be mani-
fested. A form may disappear, but it only
passes out
of manifestation into non-manifestation; a
world